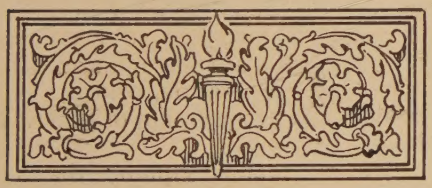
THE UNITARIAN

OCTOBER, 1909

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION



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THE UNITARIAN

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WE go to press during the week of the National Conference at Chicago: too late to contribute any sage editorial counsel and admonition that shall be of avail in directing its deliberations: and too early to make any report or comments on its achievements possible. We venture the prophecy, however, that it will be a great time. We may wish that some of the circumstances attending the first experiment of a western meeting place, were more propitious: we wish the program were a little more attractive, and the promise of the consideration of vital issues more definite, and the indications of a large attendance from the East more reassuring, than is the case when we go to press. But all the better will any success stand forth in the face of these circumstances, and we are prepared to rejoice for the accomplishment of a notable success, and a distinctively forward step in our denominational development. We believe that every person attending will be the better for it: and that those who could not attend will be sorry for it all winter long!

———o———

THE annual meeting of the Unitarian Conference of the Middle States and Canada will be held at Buffalo November 10,11 and 12. We hope that the attendance will be large; we know that the interest will be eager: for of late our Middle States Conferences have not been lacking either in life or importance. We hope more of our churches which have not yet sent in their contributions to the Conference will take the matter in hand promptly. We need more money than last year: and there would be not the least difficulty in raising all we need, if each church would bear its own reasonable part. And we have not the least doubt in the world that each church would readily bear its own reasonable part, with leaning to generosity every time, if its minister would not forget, or grow timid in his determination, to give his people their chance. We would like to break the record for smallness of the list of "non-contributing churches."

———o———

THERE seems to be a growing tendency among our ministers to be absent from their pulpits, the first Sunday after vacation, letting some disengaged brother "supply" for the opening service. Often there is very good reason for this arrangement, and no fault to be found. Sometimes the only reason is the minister's personal convenience and comfort, and then some lay folks find fault. We think they have fair cause. The engagement be-

tween minister and church may be much more than a business engagement; but it is certainly nothing less: and the pastor's office is not that of a periodic preacher merely, but of an administrative leader in a very vital and important work: and leadership involves *being on the ground* when it is time to have things done. It is difficult enough to get the work started again after the lapse of vacation; and we all complain that things lag all along the line for several weeks after opening, before things actualy begin: but so much more need for the "man in charge" to be on hand at the very first opening to prevent the "lagging" as much as possible. The things for which the church stands are tremendously important: they should not be permitted to lag any more than can be helped: and it is significantly important that the lay-folks do not get the impression that their ministers esteem their work of so light value, that a week or so's delay in starting it up does not matter very much. We know of no business or educational enterprise that could be administered on the same lines.

———o———

WE believe very much in the minister's vacation. We believe that it would be a calamity to the church to have its ministers deprived of the full and reasonable privilege of vacation. But we sometimes think that some of our ministers over-reach what is reasonable and necessary in the privileges they expect and take. Probably there is no class of brain workers whose active work is less nerve-racking and exhausting as that of the average clergyman. He has less of drudgery, more of recuperative incentive and protecting friendliness from those with whom he has to deal, than most workers; and he has the opportunity which few other workers have of so distributing his work, and interspersing short intervals of respite, as to relieve the tension of his duties frequently during his working year. The actual period of vacation regularly allotted him far exceeds that given to other workers. It is therefore the more important that his congregation find him vitally alert and eager for service, the very first day when time of service comes.

———o———

WE present in this issue the first of a series of contributed articles from "The Unitarian League for Social Justice", to whom we have gladly granted the privilege of a page of our space each month, hereafter. We are not of course editorially responsible for what may appear in these contributions, but as the specific aim of this organization is to bring together the thought and enthusiasm of service of as many of our people as possible, not to the standard of any particular creed of social reform, but to an open-minded attitude and progressive enlistment of interest for a great problem of our time, we may take it for granted that what will be said each month will commend itself to the sober judgment of all our readers. For this Fellowship aims to be an integrating organization. We wish its correspondent had not even hinted, this month, of a cleavage of East and West in the progressive temper of mind; for we believe the tendency to such a cleavage has always been too much taken for granted, to the hurt of our cause. THE UNITARIAN at any rate stands for a progressiveness which is as much in evidence in the East as in the West; and the temper of inertia which we are some-

times impelled to urge against, we regret to say, is as often manifested to the West of us as to the East, though in different phases of application. But we believe in "The Fellowship of Social Justice" and are sure that all our readers will want to know all about its ideals and share in its spirit of energetic advance.

———o———

IT is a good chapter of denominational work which we present to our readers in Mr. Casson's article on "Preaching on the Highway". Of course every energetic undertaking has two sides: and a question of methods may always arise over anything that is newly enterprised. We suspect that this "highway work" in New England may gain in virtual power when the new "van" is put to work. We do not complain that this year's methods lacked dignity—for that is a negligible factor; but a vital factor of efficacy would undoubtedly be added if a more manifest back-ground of substantial purpose were put behind it all, and the work advanced to the systematic campaigning which an auto-van would make possible. At any rate, the self-sacrificing devotion and zeal of the men who this year volunteered to the service is of itself an inspiring object lesson to our people, and we are glad that Mr. Casson had told the story so attractively.

———o———

Oliver Wendell Holmes

1809–1909

By A. JUDSON RICH

We mark the century of thy years,
  Prophet, Philosopher and Friend,
With whom there is no fleeting end,
  No sad farewells, no burning tears.

Thou wast among earth's royal souls,
  With Light, and Love, and Truth new born
Facing expectant each glad morn,
  Whose deeds enriched Time's faithful scrolls.

Thy mission was the healing art,
  Thy lance the keener blade of wit,
Caress what pangs might come of it,
  So it might pierce sham's vital part.

"Professor," "Poet," "Autocrat,"
  Thy wisdom poured its course along
In noble speech, and sparkling song—
  Millions amused and charmed thereat.

Thy "Guardian Angel" still is near;
  The "Boys" of yore we seem to know,
With sweet refrain of "Bill" and "Joe",
  By tender memories drawing tear.

We count thy birthdays with regret,
  Whose milestones lead to Death's sunrise,
Illumined outlook toward the skies,
  And not the glow of thy sunset.

Old age by thee was glorified,
  And earth seems lovelier that thou
In smiles and cheer art with us now,
  Assured that Love and Heaven abide.

We loved to watch thy Pisgah path,
  Rare blooms of love to strew thy feet,
Swift marching toward the golden street,
  To gather from thee aftermath.

We saw thy life transfigured, free,
  But with a halo no less bright,
Forth shining with its lambent light,
  Than when it passed Death's troubled sea.

O, Poet, by thy brilliant song,
  Romancer of the heart and life,
Soaring above earth's petty strife,
  Softening the woes of sin and strife,

Our world still needs thy pungent word,
  Error to strike with scalpel keen,
That truth may rule with radiant sheen,
  God's love alone to man be heard.

Thy gospel was the kindlier thought,
  The dearer bonds of brotherhood,
The ampler wealth of Common Good,
  Of Faith and Hope and Love inwrought!

———o———

The new religion will make but slow progress, so far as outward organization goes. It will, however, progressively modify the creeds and religious practices of all the existing churches and change their symbolism and their teachings concerning the conduct of life.

The God I Worship

By REV. J. T. SUNDERLAND, Hartford, Ct.

WHAT is it to worship God? What is it to believe in God? What is it to be a non-believer in God, or an atheist?

At first thought the answers to these questions seem simple; but I venture to say that they are far from simple, as any intelligent person will very soon discover who sets out to study at all widely the religious beliefs of men to-day, or to read at all extensively the history of religious thinking in the past.

You may be told by one person that a certain man believes in God. You may be told by another that he does not. Both reports may be true. That is, the man in question may believe in what one man understands by the word God, and not in what another understands by it.

Probably most persons think of the word "God" as having a clear, definite and fixed meaning; one that is the same to-day as a thousand years ago; the same to the child as to the man; to the ignorant and superstitious worshipper as to the wise and philosophic thinker. But the word is by no means fixed in its signification; as a fact, its import changes to the individual with every enlargement of his knowledge, and to the race with every step of its advance in civilization. The idea of God entertained by that sect in India who worship a divinity with hair of serpents and a necklace of human skulls, is certainly very far removed from the conception entertained by Marcus Aurelius whose God was endowed with all the attributes of a lofty moral perfection. The deity thought of by the native bushman of Africa when the missionary first visits him, is almost infinitely below that of his Christian teacher. Even the earliest God of the Hebrew people, who is represented to us as changeable, vengeful, often angry, appearing in bodily form, delighting in blood, commanding human sacrifices, had to undergo a vast transformation before he became the God of righteousness and mercy of the greater prophets and the "Heavenly Father'" of Jesus.

Probably no nation or tribe or people exist in the world that do not have some notion of God. There is a dispute about this among travelers and observers. But the testimony coming from both sides is of such a nature as to leave it probable that, could all the facts be got at, we should have to concede that the God-idea is native to the race, and found everwhere. But the range of the idea is something so low and crude that the ordinary civilized man can hardly imagine it, all the way up to something as high and noble as the loftiest and most gifted spirits of the race can conceive in their moments of clearest vision or most exalted ecstasy. This being true, it is not to be wondered at if we find men in all ages and in all parts of the world often seriously misunderstanding one another's conceptions of deity and frequently calling one another unbelievers and atheists when in fact they were nothing of the kind. Especially is it not strange that this mistake has been made regarding men whose ideas of God have been more advanced than those of their fellows? It is always easier for men to understand conceptions that are lower and cruder than their own, than it is to understand those which are above and beyond them. Hence as the progress of the race has been from ideas more crude to ideas more refined, it is not strange that the religious leaders of the world, the great thinkers and teachers who have been ahead of their times, should have been most misunderstood and most often declared to be disbelievers in God. I suppose it is true that no eminent religious reformer has ever escaped the name of unbeliever or infidel and that no people that have embraced a purer and more spiritual religion than their fellows have ever failed to be called atheists—a name which history tells us

was often given to the early Christians by the pagan peoples around them.

Perhaps nothing in the history of the world has ever done more to change, and shall I not say elevate, the idea of God entertained by intelligent minds, than our modern science. It has rendered no longer possible the old-time anthropomorphic conceptions of God, as a being having a form, and localized in some material heaven up in the sky, from which He has come down, on occasion, to talk with one patriarch, and eat cakes and veal with another, and in various ways interfere arbitrarily in the affairs of men. In enlarging the universe from one small world to the unnumbered millions of worlds revealed by modern astronomy, and in lengthening the time of the existence of the universe from 6,000 years to ages more than thought can measure, science has for the first time lifted God up really into infinity and eternity.

So, too, in the coming in of the doctrine of evolution we have science doing away with the old, crude idea of God as a sort of mechanic-Creator, standing above and outside of nature and making the world and all things out of nothing—as Mr. Ingersoll used to put it, out of "great chunks of nothing." Instead of this, we now have given us the conceptionof a God who is immanent in nature, the energy, the life, at the heart of it all. Says Herbert Spencer: "One truth must ever grow clearer—the truth that there is an inscrutable existence everywhere manifested, to which we can neither find nor conceive either beginning or end. Amid the mysteries which become the more mysterious the more they are thought about, there will remain this one absolute certainty, that we are ever in the presence of an Infinite and Eternal Energy, from which all things proceed." Evolutionary science says: "An Infinite and Eternal Energy from which all things proceed;" religion says "God." Put the two together, and we have nature as God's visible manifestation—his garment so to speak, or, better, his body—himself being the Soul of all, the Power that energizes all, the Intelligence that shines through all, the Will that directs all, the cause and explanation of the whole wonderful evolutionary process that has brought into existence worlds and man.

But this new and larger conception of God we must remember has not reached all minds—indeed, it has yet reached only a few, compared with the much greater number who still retain the old view. Therefore we see occurring what always occurs under such circumstances, namely: those who cling to the old conception are distrustful of the new, and think it a virtual giving up of religious faith. Persons who have been in the habit of thinking of God as a Judge sitting upon a Throne, or, as Matthew Arnold expresses it, as "a magnified and non-natural man," can scarcely do otherwise than regard that God as no God at all, who is really what Jesus taught, a universal Spirit, or what Science to-day is teaching, the great and unsearchable Power and Wisdom everywhere manifest in the universe. Hence we are not astonished when we hear theologians and adherents to the popular forms of religion raising the cry of atheist over the writings of Darwin and Tyndall and Huxley and Spencer and a host of other scientists and thinkers, who themselves deny that they are anything of the kind, and who, as soon as we carefully read their works, instead of depending upon hearsay, we see plainly are not atheists.

To this larger conception of God which science is giving to the world, religion must adjust itself or else be left behind as superstition. This is the only conception of deity that can endure in our intelligent age. They therefore are the real friends of religion who receive the new conception cordially, and go forward to adjust religious thought and literature and institutions to it.

Of course I do not mean to be understood as conveying the idea that there are no unbelievers or no atheists in the world, or that everything which wears the appearance of unbelief or atheism is simply a different way of conceiving God. Unquestionably there are atheists; there are men who call themselves such, and who cannot be fairly classed as anything else. But I think they are few and are not growing more numerous. The fact

that a man is called a disbeliever in God, by his fellows, is almost no evidence at all that he really is such. The chances are that if you go to such a man and talk candidly with him, so as to get at his real thought, you will find that he believes in God as truly as you, only he expresses what he means by the word differently. I have learned by experience to be very careful about making up my mind that any one is an atheist. For I have taken pains for many years to talk with so-called atheists whenever an opportunity has offered; and I have found in a large majority of cases that their disbelief was simply a thing of definitions—it was a disbelief in such a God as they had been taught to believe in in their childhood—a God localized, having a bodily form, standing up in the sky as a venerable old man, or sitting on a throne in a far-off heaven. Such a God they had grown away from any possibility of believing in. And because the preachers whom they had been accustomed to hear preach and the persons whom they had been accustomed to hear talk about God, had continued to represent God in the old way, and no one had come to them distinctly to set forth a more rational conception, they had little by little settled down into the thought that they did not believe in God.

One of the greatest needs of our time is a larger, more intelligent, more adequate, more worthy conception of the Divine. Our conception cannot be too high or too large: when we have reached our highest the full truth will still be far beyond us. When we use the word God, we must learn to mean at least all that Spencer means, and if possible, more. We must learn to mean what Matthew Arnold does when he tells us that in all human history nothing comes out to view more clearly and inescapably than the fact that there is in the world "a Power not ourselves, that works for righteousness." We must learn to mean what Paul did when, facing the thinking Athenians, he declared, "God is not far from every one of us: we are his off-spring: in him we live and move and have our being;" and what Jesus meant when he said, "God is a Spirit, and they that worship him must worship in spirit and in truth;" "God is our Father." We must learn to mean by the great word "God," what Samuel Longfellow so finely expresses in his noble hymn:

"God of the earth, the sea, the sky,
Maker of all above, below!
Creation lives and moves in Thee,
Thy present life through all doth flow.

Thy love is in the sunshine's glow,
Thy life is in the quickening air:
When lightnings flash and stormwinds blow
There is Thy power; Thy law is there.

But higher far, and far more clear,
Thee in man's spirit we behold:
Thine image and Thyself are there—
The indwelling God proclaimed of old."

When we say "God" we must learn to mean nothing less than the thought expressed in Tennyson's great lines:

"The sun, the moon, the stars, the seas, the hills and the plains,
Are not these, O soul, the vision of Him who reigns?

The ear of man cannot hear, and the eye of man cannot see;
But if we could see and hear, this Vision—were it not He?

God is law, say the wise; O soul, and let us rejoice,
For if He thunder by law, the thunder is yet His voice.

Speak to Him, thou, for He hears, and Spirit with Spirit can meet—
Closer is He than breathing, and nearer than hands and feet."

I do not apprehend that in this thinking age the danger is so great that men will become atheists as that they may become agnostics—that is, persons who while admitting the existence of God, deny that we can know anything about Him—persons who say we can know that God is, but cannot know what he is.

There is much more agnosticism in the world than atheism.

The causes of agnosticism seem to me two. First, I think the agnostic way of looking at things is a sort of reaction from

the theology, long dominant in the Christian world, which had gone to the absurd extreme of telling all about God, analyzing the Divine character and naming and classifying and cataloging the Divine attributes, and mapping out the Divine mind, with as much minuteness and particularity as a botanist would classify and catalogue the flora of a region, or as a geographer would map out a country, so that the typical theologian has been declared to know, or think he knows more about the Almighty than he does about his own next-door neighbor. Of course, there could not but be a reaction against this kind of thing. And it has come in the form of a philosophy which says that so far from our knowing all about God, we can know nothing about Him. Probably the truth lies in neither of these extremes, but in that happy middle ground where truth of all kinds is so likely to lie. We do not know all about God. We do know much. I think we may set it down as certain that the intelligence of the world will never go so far again as it has gone in the past in the direction of affirming a full knowledge of God. But, on the other hand, I think that men who regard it as reasonable in themselves to conclude that they know something of their fellow men, when they see their deeds and read their thoughts and hear their words, will very seldom fail to reach the conclusion that it is also reasonable to believe that they know something of the Great Power and Wisdom of the universe, when they see the marvelous and everywhere present exhibitions of that Power and Wisdom which appear in the world and in humanity.

Another cause of agnosticism, as it seems to me, is the dominance which during the last generation or two, has been given to the material and physical side of man's life by physical science and the inventions of the age. Physical science and invention have made such astounding progress, and have proved of such importance to man, that many have been carried away, and have come to think that these are all. Not a few persons have become so deeply engaged in exploring the new and wonderful continent of matter which by chemistry and kindred sciences has been thrown open to exploration, that they seem to have lost sight of and forgotten that other still more wonderful continent which we call mind. Unable to see more than the physical continent to which they are giving all their attention, they have come to doubt, they tell us, whether the other is not a mere dream.

But let us not be alarmed. Matter is not all! It is not the greatest thing there is. The most glorious continent that has ever risen into human view, or that ever can, is the continent of Spirit. Man is a finite bit of that mysterious continent: God is the Infinite of it. Men will see more clearly by and by. Mere things will not always overshadow mind; chemistry and geology and telegraphs and ships and money will not always seem to men more important or more real than truth, and right, and love, and hope, and duty, and worship, and those things of the soul that make man man. Men will yet come to see that of nothing may we have more glorious or more sure knowledge than of the great empire of Mind; and all the same whether we think of individual minds dwelling for a time in human bodies, or of the Infinite, Eternal and All-comprehending Mind, whose outward manifestation is the physical universe.

I said I do not apprehend that in a thinking age like ours we are in danger of an increase of atheism. I mean speculative atheism. Such danger as exists I think is from practical atheism. The two are not the same. Speculative atheism is a denial of God's existence. Practical atheism is not that, it is worse. It is any form of religious thought that represents God as having a character so low that good men have to apologize for Him—any form which represents Him as ever, at any time, vengeful, cruel, immoral, or inhuman, as a being who can do wrong, punish the innocent in place of the guilty, inflict injustice, or burn His children for ever. Such representations of God are clearly worse than denying His existence. For does not every right-thinking mind agree at once that Plutarch was right when he wrote, "I would rather by a good deal that men should

deny there ever was a Plutarch, than say, 'Yes, there was a Plutarch, but he devoured his own offspring.' " So, if it is a dreadful thing for men to say "There is no God," let us reflect that it is still more dreadful to say, "There is a God, but off in one corner of His universe He keeps an eternal torture house."

Friends, let us call things by their right names. Let us open our eyes to the fact that it is a poor, pitiful business for us to be trying to get people to believe in God, unless the God we offer them is worth believing in. To believe in a toad or a lizard or snake or a devil as a God, would neither be honoring to heaven nor of any value to the believer. Any belief in God that can be either acceptable in His sight or elevating to us, must be a belief in Him as a being who is holy, just and good—the embodiment of our highest thought, and more than our highest thought, in the direction of the morally beautiful and perfect. But the belief, intelligently formed and firmly fixed in any human mind, that over us all, and over the universe, and at the heart of all things there is such a God, thus worthy of our highest love and worship, and certain to order all things concerning us, here and hereafter, in a way just and wise, and, in the ultimate outcome of them, kind—such a belief in God is reasonable, if anything can be reasonable; it is elevating and ennobling in its influence; it gives meaning to the universe and to man's existence; and it is honoring to the Creator of all.

Says Emerson: "There is a statement of religion possible which makes all scepticism absurd." I think this is true. What then do we need in order to make men accept religion? Not exhortations, not threats; but just the presentation of religion in a form so true, so noble, so morally beautiful that it will commend itself, that men will be instinctively drawn to it, that they cannot help accepting it. This applies to belief in God; the way to bring men to this is not to exhort or to threaten, saying, "Believe or be lost;" rather it is to give them a view of God so true, so reasonable, so exalted, so in harmony with the facts of the universe and of man's soul, so worthy and uplifting, that they must believe, that irresistibly they will be drawn to believe, as the mind is drawn to truth and the heart to love. Give men a high enough view of God, and life becomes transformed. If I really believe that God is my Father, as Jesus taught, what have I to fear? Nothing, except what may alienate me from Him. If God is my Father, then the sharpest pang has gone from death. I may shrink from it physically, as the dumb animal does; but I have no fear of what may lie beyond. I see that

> "Death is but a covered way
> That opens into light,
> Wherein no blinded child may stray
> Beyond his Father's sight."

If God is my Father, nothing can come to me in any possible world that will not be for my ultimate good. The horror that has attached itself to men's thoughts of death and judgment scenes and eternity is a nightmare created by dark and unworthy theology. Give men true, enlightened, noble views of God, and the shadows fly away.

There is a second kind of practical atheism. It says, there is a God, and a good God; but it fails to obey Him; it refuses to do His will by living a good life. Said Theodore Parker at the funeral of an avowed atheist, "O God, we thank Thee that though he denied Thy existence yet he kept Thy law." The very blackest atheism that this world knows anything about is the atheism of a bad life. Knowingly to do a wrong thing, is by actions to declare—by actions that speak a thousand times louder than words—"I don't believe there is any eye that marks iniquity; I don't believe there is any Eternal Goodness that I am abusing; I don't believe there is any Eternal Justice, some time, somewhere, to mete out to me my deserts." Be sure it will be better to have it said over your ashes: "O God, he denied Thy existence, but he kept Thy law," than to have it said, "O God, he flattered Thee to Thy face, he made loud professions of Thy name, he said: 'Lord, Lord,' but he denied Thee by trampling under foot Thy commands."

I can imagine a sincere atheist who all his life had wished he might believe he had a Father in Heaven, but could not, because he could see no rational ground

for such a belief, and who, therefore, had gone through life confessing with sad sincerity, "To me there is no God"—I can imagine such a man waking in the life to come to find with joy that things were infinitely better than he had expected—after all he had a Father—he had not been living in an orphaned world. But I cannot conceive of any man who carries with him to the grave the practical atheism of a bad life, waking on the other side to find anything very good or very hopeful awaiting him there. True, he need not fear eternal tortures. But the law, "Whatsoever a man soweth that shall he also reap," ensures that many a discipline of pain and suffering must he undergo before he shall have climbed high enough in heaven to stand beside some who in this world were known as even atheists.

From what I have said, I trust it may appear that the deepest thing, the thing most important for us all to concern ourselves about in this world,is not any speculative belief whatever: —It is right living.

Jesus said, "Blessed are the pure in heart: for they shall see God." And again, "If any man will do God's will he shall know of the doctrine." The paths to God are many. That which leads through the intellect is one. But I think the path which is the most direct and sure is that which leads by way of the pure heart and the right life. If we would find God and realize His presence, let us do His will.

I think there is no such creator of atheism as bad living. I think there is no such cure of it as true and noble living, If we would push men, the men we see all around us, in the direction of atheism let us so live as to cause them to lose faith in us. When men have lost faith in humanity, it is easy to lose faith in God. Multitudes go that road.

A woman came to me saying, "Once I believed in God. I do not now. The sky is black. I cannot pray. I cannot believe that there is any Being that knows or cares, or any Justice ruling on high. Tell me, where is there any light or hope?"I asked her story, and found he had been betrayed. She had lost faith in humanity. Her faith in man gone, the next step was loss of faith in all above man. Later, when by longer, wider and deeper experience she got back her faith in humanity, her faith in the Justice and Goodness above humanity came back too.

This experience is widely typical. Through the human to the Divine! Through faith in the human to faith in the Divine! that is the order. Is there any other? To know one human being whom we are perfectly sure of, whom we know we can perfectly trust, is to have new solidity given for us to the whole spiritual universe. When God comes near to us in the form of human integrity, human nobleness, human love and faithfulness, it is easy to believe; how can we help believing? We want all men to believe in God. Let us know that if we can take men by the hand and lead them to sincerity, to justice, to high aims, to pity and sympathy, to duty, to love and service, we need not fear but that they will find God. These are the steps, and before they know they will have found Him.

Hymn for Vesper Worship Among the Hills

O God, whose glory climbs the hills
In tender majesty of grace,
This holy hour, incline our wills
To nobler reverence of praise!

Unto the hills we lift our eyes
For inward strength of peace and calm;
Their strength is thine,—and bold they rise,
Glad in the might of thy right arm.

Their holy beauty is thine own;
And, reaching toward the radiant sky,
They lift our souls as to thy throne,
To soar in thine eternity.

True as their leap to purer air,
Our aspirations now would climb;
Oh, may our eagerness of prayer
Be as their stalwart strength sublime!

And, Father, as the day doth fade,
And these, thy hills glow last with light,—
All else of earth in twilight's veil,
And softened with the hush of night,—

Before their lingering glow of flame
Our grateful hearts, we lift to thee,
Anew to glorify thy name.
Hushed in their sweet tranquility.

A Full Grown Man's Religion

By REV. LEON A. HARVEY, Brooklyn, N. Y.

THERE is something very beautiful about a child's religion. The good mother says to the little boy "God loves you, my child, just as Mother loves you—just as Father loves you, only better and more tenderly." To the childish heart God becomes a benignant Father seated somewhere in the sky. The world is a larger home over which this God rules.

It is easy for the child to believe in the fairy stories of religion. He can believe that the world was made in six days; that Adam and Eve were made perfect and placed in a beautiful garden. He can believe that a serpent talked, and that God walked in the garden at the cool of the day and talked with Adam. The little child can believe that a wonderful child was born in Palestine many centuries ago and that he was the son of this Father in the skies in a very wonderful way.

If you should attempt to tell the child about the "fall"—how everybody became bad because Adam was bad; how everybody is punished because Adam did wrong, the child would be puzzled. If you told the child that at last God had decided to punish Jesus, who never had done wrong so that everybody who had done wrong might be free of punishment, the child would be still more puzzled. He would begin to think that the Father in the skies could not be so good or so just as his own Father—no, not nearly. But still he might believe it, for he would think that God is very great and what Father and Mother teach must be true. There would be a protest in his childish heart, but he would believe because someone older and wiser taught him it was true.

It is the lovely aspect of religion, too, which nature emphasizes to the childish thought. For all of us the experience of Wordsworth has been repeated:

"There was a time when meadow, grove and stream
The earth and every common sight
To me did seem
Apparelled in celestial light
The glory and the freshness of a dream".

It may be we can recall some summer day in early childhood when we sat beside a murmuring brook and watched the circling swallows overhead. About us were meadows, flowers and grasses, above us the great blue sky flooded with the warmth and splendor of the sunlight. Such a memory is a benediction which many a country boy carries with him into the din of cities, and keeps it through all his years. All that, the child feels, is the gift of the great Sky Father. Who would not love Him and sing glad songs for such delights?

Now how much of his childish faith is it possible for the man to keep? Take that first article of the childish creed, that God is an earthly Father or Mother! When the modern man tries to accept such a faith he is at once confronted with the immensity of the universe. He realizes that light from the nearest star has been travelling through space at almost 200,000 miles a second for three and one half years before it reaches the earth. There are stars so far away that light from them has been travelling earthward for thirty centuries before it reaches us. How can we conceive a Being who controls these mighty forces and still call him "Our Father"? Certainly the childish picture of God, such as our family Bibles used to have, must be put away; can the thought of God's Fatherhood be kept?

For answer to our question we must turn to the very thought which raised it. Who is this being called man who has learned the distance to the stars? Who is this that looks up at the bright shining Sirius and knows that the light that strikes his retina has been coming earthward sixteen and one half years?

To come nearer to our everyday life see what marvels thought has wrought on every hand? Who is this that girds the world with steel, and uses the power hidden in the coal to drive a locomotive with its fifty cars across a continent? Who is this that sends great ships to sea bearing thousands of tons of freight, or multitudes of passengers who ride safely through the fiercest storms? Who is it that plucks the lightning from the sky and turns the power that makes it into lights for homes and streets, or harnesses it to run cars and factories? This is not physical man, whose puny strength can lift only a few hundred pounds! This is the power of thought which uses the gravitation in a waterfall for the grinding of corn. And that gravitation is the power that "guides the stars in their goings". Behind man's puny strength of body he thus puts great reservoirs of power. The flowing waters of Niagara are harnessed to his carts; the sunshine of long-forgotten centuries hidden in the coal lights his streets and turns the wheels of countless mills. By it he speaks from house to house, from city to city, from continent to continent. How puny seem the Gods of fable beside this modern man? And now we begin to see some grounds for the wonderous claim that we are sons of God. It is not physical man that it allied thus to God, it is man the thinker. Within his puny body is this master workman *Thought*. This master workman weighs the stars, conquers the sea, harnesses Niagara to a hundred uses, summons the sunshine of a million years ago to make warmth and light for to-day, and makes of the very laws of nature reservoirs of powers. Why may not such a being be a child of the Great Thinker, God? But the child is less concerned with the question whether he can think his Father's thoughts than with the question whether the Father loves him. The Mother says God loves you,my child, even better than Father or Mother. Can we still keep such a faith? The great prophets had it. Jesus especially makes this faith central in his teaching. He said that God cares even for the birds, "not a sparrow falls to the ground withou your Father. Ye are of more value than many sparrows. The very hairs of your head are all numbered" Can we keep such a faith as that? Does this great God to whom I feel myself intellectually akin really care for me? Sparrows do fall, we find ourselves saying and God seems indifferent. Men and woman sicken and die, youth and children are stricken and there is no Almighty Power to ward the blow. Does God really care? We are here face to face with the old problem of evil, which men have tried to solve from Job's time to ours. I am not going to discuss it. I am not going to quote scripture texts to prove that God does care for us. I am going to suggest to you the only way out that I have found.

It is true that the world in which we live all comes from God. The devil is a convenient myth upon whom man used to put the blame for all the world's calamities, all its sufferings and wrongs. But modern thought has not only chained the devil; it has annihilated him. The child may still believe in him, but not the full-grown man. It was not the devil who made the fog through which the Florida groped when she ran into the Republic. It was the law of Nature—the atmospheric laws of heat and cold. There was nothing diabolic about the laws which sent the Republic to the bottom. It was the law of gravitation which holds the earth in place and gives order and stability to life on every hand. Does God care that two thousand lives are in danger—that some are drowned? Listen! On the deck of the fated ship there is the pounding and flashing of the "wireless" instrument. Eighty miles away another ship gets this message: "The Republic dangerously injured, Lat. 40; 17 north: Long. 70 west". That message is a command to every vessel within hail—groping its way through the impenetrable darkness listening for the "wireless" which would tell them whither the helpless vessel had been driven, the 'Baltic" at last reaches the the sinking "Republic." Passengers and crew are already on board the disabled, but still floating "Florida" except Captain and mate and the faithful

telegrapher. All are later taken aboard the "Baltic" and safely put ashore.

It is not the wonderful invention of the wireless telegraph, or the sub-marine bell, which enabled the Baltic to find the Republic in spite of the inpenetrable fog, which I would here emphasize. These inventions are tributes to man's intellect which we have already considered. But the wonderful thing is that a message sent into the vacant air to say that human lives are in danger, that men and women are in need, is an instant command to everyone to whom that message goes. There is no priest or Levite on his way to prayer who does not answer this summons of distress. There is no vessel bound for distant ports whose business is so urgent that it is not instantly forgotten. Said Captain Ransom of the Baltic: "My first move when the message reached me was to throw the helm hard-a-starboard and make for the position of the 'Republic' with all possible speed". So it was with all the craft which that message went. There was but one thing in all the world for each man to do and that was to save the sinking ship.

Now what is the meaning of this sea of human sympathy which surges in upon the doomed vessel and its captain from every hand? You tell me this is human sympathy and it tells us nothing of the *Divine*. I answer that science as well as religion tells us that these human lives with hearts athrob are the best interpreters of the Divine. Human life is creation's flower and fruit. What human nature is and does that is the best index to the Divine Life from which it came. Does God care for the "Republic" and its passengers? Let the surging sympathy which besieges that sinking ship make answer. Far better than scripture texts or ancient miracles do these alert and listening men bear witness to a loving God.

But what of ships that have gone down with all their human freight when there was no succor near? My only answer is that He who crowns our life with love, does not limit it to this "bank and shoal of time." The sympathy which rides above the fog and storm belongs to the fadeless and eternal. "If our bark sink 'tis to another sea." Death is not destruction but fruition. This child of God whose thought weighs the stars and harnesses the lightning, whose sympathy can turn all the ships of the sea into messengers of mercy and of love, this child of God need not fear though he passes through the valley of the shadow of death for his God will be his staff and stay.

Thus does the full grown man who keeps his vision clear, who interprets human life in the light of the highest thought which the age can furnish, declare his faith in that simple gospel which he learned at his Mother's knee:—"God loves you my child even better than Father and Mother"!

When the modern man turns from this fundamental thought of his childish faith to the legends and miracles with which it was bound up he finds that these do not so bear the test of time. The six-day creation story, the idylic garden with its talking serpent and its human God, these all must go. They are beautiful legends but no longer facts. And the "fall" of man turns out to be a speculation which was founded upon this Eden legend. He is glad to be rid of this speculation, for he need no longer believe that God punishes people for Adam's sin, nor that God punished the innocent Jesus that the guilty might go free. As there was no "fall" the whole scheme of salvation drops away from this modern thinker. He has no possible place for it.

The life of Jesus has a fascination for him as it has had for all noble thinkers. The miracle of his birth he must put with other legends which the best thought of the time has left behind. This legend is the first step in that deification of Jesus which the creeds proclaim. These steps are made up of legend and speculation without one shred of fact. They are spun out of men's inner consciousness as the best method they could find of accounting for this wonderful and beautiful life of Jesus.

But when these are stripped away that life remains. There is the strong and gracious personality out of which the

noble teaching came. There are the beautitudes and parables with their incomparable lessons. As one acquainted with the world's best thought in every field ponders these he asks, where can I find a nobler thought of God than in the parable of the Prodigal Son? Who can ask for a better interpretation of the love of God than that in a Father's eyes as he waits to welcome his erring boy. How our hearts still leap at the words, "Bring forth the best robe and put it on him, put a ring on his hand and shoes on his feet and bring forth the fatted calf and kill it, let us eat and make merry; for this my son was dead and is alive again, he was lost and is found."

And how better can we rebuke a perfunctory religion or make clear the splendid meaning in the great phrase, the brotherhood of man, than by repeating the parable of the Good Samaritan? How the words stay in the memory:—But a certain Samaritan as he journeyed, came where he was and when he saw him, he was moved with compassion, and came to him and bound up his wounds pouring on them oil and wine. And he put him on his own beast and took him to an inn, and he took out two pence and gave them to the host and said, "Take care of him; and whatever thou spendest more I, when I come back again, will repay thee." Was the spirit of brotherhood ever better portrayed?

How finely too this spirit of brotherhood as set forth in that account of Jesus and the sinful woman? He would not stone the sinful. He would redeem them from their sin.

Thus to his childhood faith, that God is a loving Father, the grown man adds, 'and Jesus is the great Teacher and leader.' Such a man says, like Jesus I believe in the brotherhood of man. That is only another way of saying that I believe in the spirit of helpfulness. When another is in need I would so live that his need is my command, just as the Republic's, wireless message commanded the ships in the Atlantic. When a man or woman does wrong, I would so live that my first impulse is not to tell others of that wrong, nor to punish the wrong-doer, but to discover how the man or woman, who has failed, can be helped. That is the Christian attitude. The Jewish mob would stone the sinful woman; Jesus would help her. That is the great lesson we have only half learned. It is so much easier to join with the crowd in condemnation than to remember that we too have sinned, and that with the conditions reversed we might stand in the sinner's place.

There is one other point which this leadership of Jesus implies which is perhaps the most important of all—Jesus believed in the ideal life. At the close of those wonderful sayings, which make up the Sermon on the Mount the preacher bids his hearers to be perfect, as the Father in Heaven is perfect; that is, he holds up an ideal of absolute goodness and bids men strive for that. It is like Emerson's saying, 'Hitch your wagon to a star." The prosaic mind immediately begins to ask, Is not that impossible? The idealist answer, No! If he happened to be a Morse and men tell him he can never send messages by electricity, he answers "We shall see," and turns again to his task. If he is a Marconi and men say, "Your proposition is preposterous," he answers, "Wait and you shall see."

So the great spiritual leaders of the world, Socrates, Plato, Jesus, Aurelius, Emerson have ever been attempting the impossible. But they held quietly to their tasks until they scaled the moral heights toward which men have been looking ever since. Let *us* not falter here. We believe in the conquest of material nature, let us believe in the hidden heroism in ourselves. Let us catch the spirit of the great souls who have been the masters here. Let us see to it that in the one life where we are masters, "To-day is better than yesterday and to-morrow shall be better than to-day." That is the way to the heights and though we never reach the glowing summit, its glory is sure to light our faces and to make glad our hearts as we mount and climb.

There is one last word about this man's religion which fulfills the child's. I reminded you that nature for the child is full of lovely forms and fancies. While

for the man, the "celestial light" may still make beautiful lawn and wood, there are ugly shapes and shadows which he cannot forget. "Nature is red in tooth and claw." How can we reconcile this with the thought of that God in whom we would still believe?

Once more I see but one way out. Nature is rugged, cruel, hard, unyielding, but the challenge she has offered to study her and master her has made man what he is. Hunger and cold have been hard masters, but without them man would hardly have risen above the brute. We have learned so may uses for the things that once seemed only made to hurt and harm that these lessons should give us faith to believe that perfect knowledge would clear all our doubts away.

The one clear thing which emerges from the knowledge we have gained is that the highest product of creation which is human nature at its best would if it could heal the hurts and cure all the wrongs which the world still keeps. Are there dumb animals abused? Well then, Henry Bergh will organize the sympathy which millions feel into societies to protect these speechless victims. Are the insane forgotten, abused, despised—believed to be possessed by the devil? Well then, Dorethea Dix will stir men's hearts until every state and every nation worthy to be called civilized shall guard, protect and if possible restore to reason these poor unfortunates. Are the blind and deaf neglected, the feeble minded laughed at? Well then, Dr. Howe will organize a Perkins Institution and make as far as human skill and pity can the deaf to hear and the blind to see and the dumb to speak. Thus have hospitals grown, social settlements been planted, children's homes been founded. Because Nature is crowned with Human Nature and because civilization blossoms into lives and institutions such as these, we well may say that though some of the sights of childhood have lost their pristine charm we can still hear the "music of humanity." And we may confidently believe that all that man would do for man God would do and will do. Those great philanthropies are our best revelations and while they thrive and blossom we may trust the God whose everlasting love they but proclaim.

Thus does the religion of the man confirm all that is best in the religion of the child and put behind it the worlds best thought.

Up the Divide

From the heights of the Rocky Mountains comes a new venture in religious journalism published under Unitarian auspices. It calls itself "*Up the Divide.*" A periodical asking "Why not see religious and social things from higher attitudes"? Its publisher and chief editor is Rev. Duren J. H. Ward, who has held several prominent Unitarian pulpits, and with him is associated Rev. Wm. Thurston Brown, the A. U. A. Field Secretary for the Rocky Mountain Department. This publication has certainly characteristics uniquely congenial to its attitudes. It is breezy, vigorous and tersely climatical in its manner of saying things, and what is said is aggressively radical and modern. Its initial number is printed on pink paper with red covers, and a dramatic design of mountains on its cover emphasizes the metaphor of its title. Every thing in it is signed, the greater proportion of its matter coming from the editors: and every article, we may say, is charged with the gunpowder of progress. Dr. Ward's chief article is entitled "The Drama of Christianity: Its five great acts: Act I. Jesu-anity. Act II. Christianity. Act III. Church-ianity. Act IV. Bibl-ianity. Act V. Science." Mr. Brown's chief article is entitled "The Task of Religion" though a later article "What Future Historians Will Say of Us" has more sting in it. An excellent article by Rev. David Utter on "Aspects of the Larger Faith", we reproduce on our own pages—the best compliment we can pay.

We suspect that "*Up the Divide*" will prove too strenuous for some of our Unitarian people: and we don't promise to like it ourselves all the time. But we like its vigor and its freedom and wish it success;—a large part of which will come if it comes at all, because all people are

not like the people who live on Manhattan Island or about Massachusetts Bay. The general tone and animus of the magazine both in its scope and limitations may be fairly well appraised from this editorial utterance:

It Seems to Me

—That the rule of "Self" was the best possible guide in the Tertiary and earlier epochs, but that since men left the trees and caves and began to band together, it has been a failure, and is now an anomalous survival.

—That men have also tried long enough the theory of "**Providential help.**" After 1909 plus 4004 years, or after 1,000,000 years here (whichever you believe), the vast majority of the race are poor, ignorant, superstitious, and only very moderately trustworthy.

—That from man's estimate as to human needs, **the gods don't care** for his prayers asking their help in dispelling want and its brood.

—That **all the help mankind ever got** was from a few of his truth-loving fellows, and these he never appreciated till some years after he had killed them off.

—That times are much changed. Why not **now form combinations** of all those who realize this? Combine **for Justice, for Liberty,** for clearing the way of **Progress.**

—That these will be **Religion enough** for some years to come.

Liberals, Quit Criticizing Each Other. Turn your guns on the enemy.

Just work to produce the progressive spirit.

Let it go at that.

Leave it to the other fellow what he shall think and do, after you get him liberally inclined.

Let him say it as he pleases, and don't kick. —D. J. H. W.

A Preface to a Bible

By M. ROWENA MORSE, Ph. D.

A Book that the prophets, the saints, and the sages,
  Who dwelt on the Palestine hills,
Wrote, back in the misty and mythical ages
  Which Fancy with marvel o'erfills.

Betimes through a thousand long years they were writing—
  From Greek history's earliest date*
Till when Christians in Rome, thrown to wild beasts, were fighting
  To glut Nero's implacable hate.

This scripture they heaped up—a wonderful measure,
  Songs and sayings of various worth—
Came in time to be called Revelation—a treasure
  Outvieing the treasures of earth.

If we have here some speeches that never were spoken,
  Some accounts of what never took place,
And names of forefathers in series unbroken
  From the very first man of the race,

Here, too, are the great words the world is yet saying,
  And never will cease to repeat;
Here, the prayers the purest of souls are yet praying,
  And the songs inexpressibly sweet.

A storehouse of quick things and things that are perished,
  Work of wise men well led—or misled—
It offers us each things we each have most cherished:
  The abiding, the living, the dead.

*The Olympiad of Coroebus, 776 B. C.

Emanuel Swedenborg

By EDWARD B. MAGLATHLIN

SWEDENBORG was well born and liberally educated; he was gentle and modest, with simple habits. His diet was composed chiefly of bread, milk and strong coffee. He ate no meat and only sparingly of vegetables or fruits. He had no regular periods for eating or sleeping. He ate whenever he felt hungry, took exercise by walking when he was in the mood for it, and lay down to rest without any regard for the hour, or whether it was day or night.

His dress, in winter, was a fur covering of reindeer skin; and in summer, a loose gown of woolen stuff. Late in life, on special occasions, he wore an antique cloak of fine velvet; and, on the street he carried a goldheaded can. His shoes had buckles which were usually of plain silver, although he sometimes wore gold buckles studded with gems; and, often in absence of mind, he had one sort on one shoe and another sort on the other shoe, which gave great amusement to the young people who, however, never ridiculed him, as he was a favorite with both old and young. He took pains always, to notice the children and he treated them with much kindness and consideration.

Swedenborg was distinguished for mathematical and engineering skill; and also, for mechanical and inventive genius. Though he was called a dreamer, yet he was so practical as to be counted among the closest friends and military advisers of the Soldier King, the wise and brave Charles the Twelfth whose Prime Minister regularly consulted with Swedenborg on state affairs.

In the royal service Swedenborg travelled extensively, procuring information and maturing plans for the coast fortifications and the improvement of the Swedish navy; and for thirty years was engaged in the composition of scientific works in which the author anticipated some of the views of leading scientists of the nineteenth century; he presented the Nebular Theory before Kant, Herschel or La Place. In these researches his labors were directed to the unfolding the divine revelation in Nature. In 1745, at the age of 57, he commenced a new system of theology. This year, he called the year of his illumination; he then ceased writing on scientific subjects, and devoted himself to a discussion of religion; unfolding, as he said, the Divine Revelation in the Written Word.

The ground work of his preparation for this service is seen in his "Rules of Life," which were found among his unpublished manuscripts; these rules are

First,—"Diligently to read and meditate upon the Word of God."

Second,—"To be content under every dispensation of the Divine Providence."

Third,—"To observe scrupulously the proprieties of behavior, and to keep the conscience pure."

Fourth,—"To obey what God commands attend faithfully to duty, and be a useful member of society."

In the eighty-fourth year of his age, which was only a few months before he died, he published a treatise on "The True Christian Religion"; it was his last and best work, composed in two octavo volumes of six hundred pages each.

From his boyhood, through manhood and old age, he dwelt in an intellectual region, and rose to an eminence, heights upon heights above his contemporary scholars.

This writer of enduring literature which is the inspiration of a new school of theology, solemnly affirmed that, for twenty-seven years, he held conversation with the departed, heard them, saw them, walked and debated with them. He described the people of the spiritual world, as substantial men, women and children and related conversations which he had with Luther, Melancthen, Calvin, Baron von Leibnitz and others. "In the spiritual world", he said, "there are

lands just as in the natural world; there are plains and valleys, mountains and hills, as also springs and rivers, there are gardens, groves and forests, there are cities with places; there are writings and books: there are employments and business—and every individual is in some ministry of work, and any one who desires to be in ease, or only to talk and sleep is not tolerated; there are gold, silver and precious gems; in a word there are all things whatever that there are in the material world; but those in the spiritual world are more perfect beyond measure. The difference is, that all things which are seen in the spiritual world, are instantaneously created by the Lord for angels and spirits, in accordance with their affections and thoughts." In all this we understand Swedenborg to teach that the things of the spirit are as real and tangible to the spiritual world, as the things of matter are to the material world.

In one of his "celestial visits" he tells of hearing a grating noise as of two millstones grinding on each other; and, going up to where the sound began, he saw a house in which some theologians were sitting and confirming justification by faith alone.

He asked one of them whether any sign could be given to tell when justifying faith enters. He answered that it was done passively not actively. To this Swedenborg replied: "If you take any receptivity; and then the act would be only something ideal, and thus nothing more than the statue of Lot's wife, tinkling from mere salt when scratched with a scribe's pen or his finger nail." The theologian growing warm, took a candlestick to throw it in his visitor's face; but, the light being suddenly extinguished at that moment, he threw it against the forehead of a companion, and Swedenborg went away laughing.

In some respects, this account suggests Luther's hurling his bottle of ink at the devil; and, possibly, both cases may fall within the same psychological category.

Though Swedenborg's "intercourse with angels" may have been projections of the imagination, yet his gift of clairvoyance was remarkable and well attested; and he was a prophet with honor in his own country.

His vast learning, practical talents, constructive statesmanship, extraordinary religious genius, and blameless life drew to his support the royal family, nobility, men of letters and the plain people.

Faithful to his memory the Government of Sweden has recently conveyed his ashes from London where he died, to Stockholm where he had lived—honored, beloved and revered.

Swedenborg died in 1772; fifteen years later, some of his followers, in London, established there a society for public worship and the inculcation of his doctrines, although Swedenborg himself never organized a church and gave no instructions in regard thereto. He belonged to, and his remains were buried with the ceremonials of the Lutheran Church.

Besides the few Swedenborgian churches in and around London, there are several churches, missions and schools of that faith on the Continent of Europe.

The first Church of Swedenborgians in America, was organized at Baltimore, in 1792; the first General Convention met at Philadelphia, in 1817, and it has met annually since then, in some city where there is a church of this faith.

The societies are independent congregations, and the General Convention has only the authority of influence and Christian fellowship. The followers of Swedenborg believe their church to be the realization of what was foreshadowed in the vision of the New Jerusalem, coming out of heaven, fresh from the hand of God, deriving no power from human authority, but owing allegiance wholly and solely to the Written Word, for all it knows or believes, for all it trusts and hopes.

It is a "New Dispensation", accompanied by a new revelation of the nature and doctrines of the Scriptures.

While the name Swedenborgian is now generally discarded, and it is called "The Church of the New Jerusalem," still there is no diminution of loyalty to the memory of Swedenborg, by whose mind, it is claimed, the Lord has re-

vealed the law according to which the written Word is composed; this is the law of correspondence, or the relation between things spiritual and natural; it is the universal law of spiritual cause and natural effect; for every natural object there is a corresponding spiritual reality, and all temporal things are mere shadows of the eternal.

By this law of correspondence the Written Word is to be interpreted, and by this interpretation we may behold interior senses of the letter, and discern the innermost meaning and harmony of the Scriptures.

The New Church is differentiated from all other churches by its treatment of the doctrine of Immortality. It teaches that the spiritual body, enshrining the soul lives forever; and that, after the death of the natural body, the spiritual body never resumes a carnal investment. Death ushers the soul into an intermediate world between the heavens and the hells; after a period of probation one ascends into heaven, or descends into a hell in accordance with a free choice of the affections. By this law of spiritual freedom, one goes higher or lower in company with those whose characters are congenial.

The Sixteenth Century Reformers, in their antagonism to Rome, eliminated this ancient doctrine of the "Intermediate State" from their scheme of salvation. Swedenborg restored it with some modifications; he taught that, at the end of the probationary period, there will be a final separation of the good and evil according as every one chooses to make an upward progress through the ascending heavens or to take a downward course through the descending hells, and the choice once made, is irrevocable.

This is spoken of, in the New Testament, as "the judgment", under the symbolism of a division of the sheep and goats or the winnowing of wheat on a threshing floor.

Swedenborg teaches that death intensifies the tendencies of one's character; we go from this world with our own personality, disposition and ideals; what we are here in our innermost self will determine probably, the choice that we shall make for eternity.

" 'Tis man's perdition to be safe,
When for the truth he ought to die."

This view of the New Church is a leaven modifying the religious thought of our time, and leading the members of all communions to believe that there must be different spheres in the spiritual world, and that every soul will be attracted irresistibly to agreeable associations and companionships. There are no passages of scripture that contradict this reasonable idea.

What would heaven be worth to us, if we were surrounded by uncongenial souls, in whose society we should be compelled to pass eternity?

In the spiritual world the laws of the spirit must prevail. What are these laws? We can tell, to some extent, because we are spirits now.

God, being the same, yesterday, today and forever, cannot make the incident of death alter the laws which govern our spiritual nature.

Those who have like aims, aspirations, pursuits and attainments find happiness and development in each other's society; to bring together persons who are unlike in tastes, habits, thought and feeling, whose aims and hopes are dissimilar and diverse, would produce unhappiness for all. But there is another side to this; and it was forcibly presented by Frances Power Cobbe, who believed that we could not enter any realm of peace, hereafter, until we should redeem the unatoned offences and short comings of earth towards those from whom we had parted; the moral necessity will be laid on us, at last, to say 'forgive me', words which have been on our lips ever since the hour when we learned that the doors of the grave were closed between us and those whom we had wronged.

"In the future life, it will be option with us either to look up those whom we have injured and ask their forgiveness, or shut ourselves in hell. There will be no danger or chance even, of our forgetting to make amends, for the sub-conscious mind, which is the immortal mind, has a perfect memory; and from that

perfect memory there can never be any erasures. "For there is nothing covered that shall not be revealed; and hid, that shall not be known; and every idle word that men shall speak, they shall give account thereof in the day of judgment."

Death will make no fundamental change in our spiritual nature; there as here we shall continue to be independent, indivisible units, centres around which will cluster ideas, thoughts, feelings, affections and a thousand experinces ill cluster ideas, thoughts, feelings, affections and a thousand experiences that constitute our individuality. As no two leaves of the forest, or snowflakes from the clouds can duplicate each other in all respects, so no two souls can exactly resemble each other, and they cannot be made alike by education, or by the most intimate association even though continued through immeasurable periods of time. However deep and sympathetic the union with our friends, yet there cannot be a complete intercommunion of aspiration and experiences and we ought to rejoice in this, for it is the pledge of our individual personal immortality.

If, then, we are to live after death, there must be real work to do in Heaven as on earth; the pathways of service will radiate in every direction from us, and we shall have no choice but to walk in them as sons and daughters of God, brothers and sisters of Him who have shown us that the way of life is not to be ministered unto, but to minister unto others.

When God has some signal work to do for humanity, he raises up the man by whom it shall be done; he may be a Moses leading the people from idolatry to spiritual worship; a Paul preaching the Gospel with missionary zeal to heathen nations; a Luther protesting against ecclesiastical oppression; or a Swedenborg reconstructing men's ideas of Immortality. No thinker has ever received higher tributes of appreciation than Swedenborg.

To the mind of Elizabeth Barrett Browning "he explained things which hitherto were incomprehensible." In his philosophy, she had found "the light that pierces the darkness of the grave."

Ralph Waldo Emerson believed that "Swedenborg who appeared to his contemporaries a visionary, led the most real life of any man then in the world; his moral insight, his correction of popular errors, his announcement of ethical laws, take him out of comparison with any other modern writer, and entitle him to a place, vacant for ages, among the law-givers of mankind."

The life of Swedenborg marks an epoch in human history; this great seer opened the doors of a spiritual universe, before whose glories the glitter of material things fades into utter insignificance.

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The Summer Ministry in New York City

The Union Services of the New York Unitarian Churches, held during July and August in All Souls Church were very gratifying to those who have felt that such a service should be held. Rev. Leon A. Harvey of Brooklyn was in charge. The attendance steadily increased until on August 22, it was more than double the number who attended the early services in July. Except one Sunday, when Rev. Geo. H. Badger was the preacher, Mr. Harvey occupied the pulpit.

Interest was doubtless increased by a series of three sermons on "Dr. Eliot's New Religion" as follows, (1) The New Thought of God, (2) The New Thought of Christ, (3) Good-Will as the Motive in Religion.

As in previous summers there were many calls for weddings and funerals in New York and vicinity, and to these Mr. Harvey was able to respond.

That people of the Unitarian habit of mind should be forced on such occasions to turn to ministers of other faiths would be a distinct hardship. The present plan of keeping open the New York headquarters makes it always possible to avoid such a necessity.

Aspects of the Larger Faith

By REV. DAVID UITER. Denver, Colo.

Old ideas:—Creation, Providence, Heaven.

New ideas:—Evolution, Law, Character

FIFTY years have gone since the appearance of that epoch-making book, "The Origin of Species" by Charles Darwin; his centennial year coinciding with the semi-centennial of his great work. In that book he did not mention Christianity or any other religion, he did not discuss theology or ethics, and yet his work initiated the greatest change of thought upon these subjects that has taken place during human history.

A new conception of the world and of man and of God has become necessary, since the best thinkers of all lands and educated men everywhere have accepted Darwin's views, and have made necessary a revision and a revaluing of the old theology. The inevitable outcome may be confidently predicted.

What the larger faith is, and is to be, I find recently summarized in the *Outlook*:

"Darwinism has revolutionized, not merely biology, but all the sciences, including theology, which is the science of religion. The new conception of life which he gave to the world has entered the Protestant churches, where it is known as the 'New Theology,' and the Roman Catholic church, where it is known as 'Modernism.'

"The Bible is not an infallible book about religion, written by amanuenses of the Almighty; it is the historical record of the experiences of the spiritual leaders of a spiritually endowed people.

"Redemption is not the recovery of a lost state of innocence; it is the development of a spiritual order of creation emerging from an animal condition and being educated toward a splendor of divine character and life as yet inconceivable by us.

"The Fall is not a historical episode occurring in a remote past; it is the individual experience of every man when by conscious disobedience of the laws of his own developed nature he descends into or toward the animal nature from which he has partially emerged.

"The World is not a natural order in which occasionally glimpses of a higher Being may be seen, thanks to his occasional interferences; it is the perpetual and continuous expression of his presence.

"And History is not the despairing struggle of a 'remnant' against the ignorance, superstition and malignancy of a fallen race of men on their way to become devils; it is the evolution of a race in the making, toward a goal pre-determined for them by their Maker and their Friend

"For this helpful and inspiring conception of life, the world is indebted to no one man more than to Charles Darwin."

This language I am glad to quote, as representing the New Orthodoxy of to-day and to make it my own—glad, so far, to find myself "orthodox."

CREATION—In thinking of creation we soon feel the limitation of human thought. "In the beginning, God created the heavens and the earth," we read. But when and where did God begin? He is eternal, we were told. We try to think of Him existing eternally alone. Did He do nothing during those inconceivably long ages?

Thought is baffled. We cannot go back to any beginning. We can no more conceive of real beginnings than we can think of the boundaries of infinite space. And it is as well to imagine matter and force eternal, as to say that God is eternal. We are beyond the reach of thought in trying to explain either space or time or any other conception of infinite reality

This globe swinging around the sun, the moon circling about it, and the sun itself, all seem made of the same material. Carbon, sodium, iron exist in the sun in an incandescent state as well as many other elements known to us. Changes are going on constantly on the earth and in the sun. Are not these changes the processes that we should call creative? "God made" this and that is the expression used by the writer of Genesis. The Hebrews had no word meaning create as distinguished from made. We use create as meaning to make from nothing, though empty space cannot be found. Neither can man produce an empty vessel. He

may pump out the air, but an invisible ether fills it still. It is probably a mistake to suppose that ever any part of the universe was empty.

EVOLUTION—We read in Genesis that God made "great whales." Darwin taught us how whales were made—at least how they came to be what they now are. They are mammals, they breathe air, the embryo whale has teeth, which are later absorbed. Darwinians say that the ancestors of whales were animals living on the land, like the cow or the rhinoceros, where they had use for teeth, but being forced by their environment to live in the water they were changed through natural selection into the toothless, hairless monsters that now sport in the deep.

The development of one life from another is as truly an act of creation as anything we can think of. The life force that passes from parent to offspring may seem more wonderful than other forces the effects of which we see, but creative power, in any reasonable sense, is as much in one force as another—one force is as truly creative as another.

I remember a morning in Denver several years ago that began with a blue unclouded sky. By noon there was a thin film of fleecy cloud, like an umbrella overhead, with the sky separating it from the horizon all around. The clouds did not come from anywhere; they formed above the city. It grew in density till the under side was dark. At about four o'clock there was a flash of lightning, and soon rain began to fall. Thunder and lightning and rain continued for about an hour. More than an inch of water fell. That cloud was made from invisible vapor, by cooling, and condensation. To the eye it was rain made from nothing. It was like a visible act of creation. To my thought it was as truly creation as the formation of a world or a star. A world is formed by condensation of scattered elements, visible or invisible. The scale is larger, the process longer than the creation of the April shower, but what we call the operation of natural forces produces the effect in both cases.

We were most of us brought up to think of a far away time that we set apart in our thoughts as the beginning of all things. Let us dismiss that idea—forget it. Let us school ourselves to think that creation is an eternal process,one at least that we cannot imagine as beginning or ending. All forces persist. Nothing is really destroyed. And, as nothing can be destroyed, it is illogical to think that anything can come into being from mere empty nothingness. "Eternal process moving on," is the higher faith regarding creation—the continuity of the physical universe through unceasing changes, is the larger, scientific outlook.

PROVIDENCE—The larger faith as to Providence is that it is general and not special. As used religiously in the past, it signified God's care for humanity upon this earth—for humanity and all living creatures. The way of life was provided for all. In special difficulty special help was given. God was supposed to interfere to deliver from danger his beloved children. He "tempered the wind to the shorn lamb," some pious poet said.

LAW—The faith of the well informed of **to-day** has had to swing free from supernaturalism. God's scheme of providence for life on this planet has to be all included within the natural laws of the world.

I see that Prof. Percival Lowell has been describing a possible way in which the present life-chapter of this planet may be brought to a close—some dark body, a stray comet without light, might wander into the solar system and reduce most earthly things to chaos before it fell into the sun. This is not a new idea. Astronomers have understood the possibility of such disaster for a long time. It is almost foolish to discuss it as the chances are less than one in a million that it will happen within a hundred thousand years. But there is nothing, in my conception of God's providence, that enables me to say that God would interfere with natural law to prevent such a catastrophe.

When the new star blazed in the northwest heavens, evenings—eight or ten years ago, something of that kind had happened out in that part of stellar space. We must see God in natural

law, and not think of His providence as interfering with the natural order.

Looking from the spiritual side of things we may say devoutly:

All is of God; if He but wave His hand,
The mists collect, the rain falls fast and loud,
Till with a smile of light o'er sea and land,
Lo! He looks back from the retreating cloud

As piety, as poetry, that is right, true and beautiful. It is figurative language. It does not commit us to saying in a scientific sense that God has hands and eyes.

Religion deals with three great themes —The origin of all things, the conduct of life and the destiny of man.

HEAVEN—This is the doctrine of the destiny of the human race.

The older faith will long remain in our poetry, and in the figurative language of our worship. But it is right for us to see clearly and declare plainly that we do not know what becomes of the life, soul, or spirit of a man when he dies.

"We have but faith, we do not know,
For knowledge is of things we see,
And yet we trust it comes from Thee,
A beam in darkness; let it grow"—

is the word of Tennyson. Those who say that they "know" cannot mean more than that they feel certain.

Life is such a mystery that I cannot say I know much concerning it. I know it in consciousness—when I am awake, but what is it when I sleep? I do not know. It would not be more strange that I should wake, and know, and live on in some other mode, under other conditions after death than that I awake from sleep. As I grow in years I have come to feel less concern about this than I once felt. I once said with Tennyson:

"Life must live for evermore,
Else earth is darkness at the core
And dust and ashes all that is."

I cannot say that now. I no longer feel it. The world is good and beautiful even if this is all. It isn't that I love less, but more sanely, broadly, considerately. The best love is not the hot passion for possession, that is selfish, but the desire for all that is good and best for all of us.

Life is eternal in some large way, I feel sure. It might be just as good measured out in portions to individuals, a cupful to Mary and a cupful to John, a cupful to Everyman, as that John and Mary and Everyman should each be an endless stream.

I beg to suggest that it might be just as well. I do not know. But this I do know, that life is joy or pain, while we have it, according to our use of it! True wisdom is to make the best of each day, but not in spendthrift fashion.

To urge denial of all present enjoyment for the hope of heaven hereafter was the wisdom of long ago, but is the foolishness of to-day, for the truly good life has promise of present as well as future joys.

"One world at a time," is a good motto if not sensually and selfishly interpreted. One should live for the future of this world, as well as for his own present and future. The old conception of heaven, though it no longer seems rational to us, had its place in human evolution. It was a comfort to the disappointed and weary. It gave men patience under affliction and sorrow. People who could not have practiced self-denial that the world might be better for their great-grandchildren, could deny themselves a little in order to win an entrance to the new Jerusalem. Even yet many people have not outgrown the need of the reward idea. They think of the good life as something painful in itself, which they should be paid for if they bear it and live it.

CHARACTER—With us self-denial is only denying the animal nature, the lower nature for the gratification of the higher life. It is suppressing the desire for immediate pleasure for more enduring good. In the wider generalization it is denying the individual instincts for the benefit of the whole race of mankind. We suppress the individual greed because of a sense of justice to others.

Do we? Many are thinking that greed was never so great as now. Do we not read in every morning's paper of greedy, grasping schemes of selfish men? We do. And do we not condemn it? Is it not published just because most people condemn it? We should remember that the papers publish the unusual, the startling things, the things we wonder at, the exceptional, horrible things. The faithful

toiling millions, who take what they earn, who commit no crimes, who live good, honest, unselfish lives, do not get into the papers. It is the exceptional people, the criminals,the robbers, those whose greed makes them the enemies of the race, that are held up as horrible examples.

There is no better sign of the improvement of humanity, than the modern revelations of successful fraud, for they show that we are drawing toward the climax and end of such things. It may take a century or two yet before the vast new wealth that science and machinery have flung to our race, such wealth as men of old could never have imagined or dreamed of, is justly and equitably distributed, but that the day of the reign of justice and right is coming, we need no better evidence than we have in the fact that the vast majority of us want it, long for the triumph of right, and mean to work for it all our lives and leave larger majorities of the rising generation to work for it when we are gone. The destiny of man in the future is not something meaner and less than we imagine, but grander in many ways. Think of what the world would be now with say a twenty per cent increase of the sense of justice.Is that so great a thing to hope for in two generations? We are now so wrought up over the wrongs that exist that we feel that they must and shall be remedied, I believe they will be.—*From Up the Divide.*

The Friendly Hills of Rowe

O friendly hills! fair hills of modest Rowe!
Not with a bleak disdain ye proudly rise,
Austere and cold, to meet majestic skies,—
As though in scorn of all that lies below:
I watch your drifting shadows come and go
With pensive-eager longing in my eyes,
And lo, a noble softness o'er you lies,
As 'twere the grace of glad smile's overflow.
Like comrades' joy,your rugged strength to me;
And lift of sweet ideal your steadfast climb.
And tender reverence your mantling grace.
Ah—I shall turn my thoughts,in others days,
And soothe my restless soul to peace sublime,
Remembering your fine nobility!

Rowe, Mass., Aug. 22,1909.

Preaching on the Highway

THE open-air preaching campaign conducted during this past summer by the American Unitarian Association, under the direction of Rev. Charles W. Casson, has resulted in large success and reveals wonderful possibilities. The method of sending men out in the ancient apostolic way to preach upon the highway the good news of religion was a somewhat startling departure from regulation Unitarian standards. Much doubt was expressed concerning the wisdom of the innovation and the possibility of good being accomplished by its adoption. It was certainly contrary to all the traditions of our dignified Unitarian body, verging on the sensational, and entirely new and experimental in propaganda work.

Results, however, have amply justified the wisdom of the decision to make such a departure. There is abundant evidence of the fact that much good was accomplished. Many people were reached in this way for the first time who probably could not have been touched or affected in any other way.

The conviction so strongly felt by some of us that the Unitarian faith was for the many and not for the few was fully confirmed by the frequent response and hearty approval and the generous expressions of real appreciation that were found at almost every meeting. The best proof of the effectiveness of this open air work was given by the fact that those taking part, oftentimes with diffidence at the start, became increasingly impressed with the opportunity presented and more and more enthusiastic in their work along this new line. One missioner at least,became so enthusiastic over this method that he continued to hold open-air services in his home town after his trip was finished.

The significance of this growing interest is apparent when one considers the proposition involved. That influence which is sufficiently forceful to impel eight Unitarian ministers to abandon their vacation joys and to mount soap-boxes on public squares that they might express from them the saving principles

of the Unitarian faith is something to be very seriously considered. It is perhaps the very best proof of the fact of our mission to the many that this interest should increase when we endeavor to play our part at the sacrifice of comfort and dignity.

It was arranged to send parties of two speakers into four New England States. Rev. Kenneth Evans, of Chicopee, Mass., and Rev. Earl C. Davis, of Pittsfield, Mass., made an extended trip through the northwestern part of Massachusetts. They held in all nine services, one or more meetings being held in Pittsfield, Great Barrington, Huntington, Chester, Becket, Hinsdale, and Housatonic. Both these men were admirably fitted for the work, being able to express themselves in a vigorous extemporaneous fashion that was most effective in attracting and holding their audiences. Good numbers gathered at almost all points visited and excellent interest was aroused. They relate numerous incidents where people were favorably influenced or where the liberal faith was heard for the first time.

Rev. H. G. Ives of Andover, N. H., and Rev. W. A. Wood of Wilton, N. H., undertook a similar trip through their own state. The towns visited were Antrim, Hillsboro, Bristol, Lakeport, Woodsville and Plymouth. Mr. Wood also spoke at The Weirs and Mr. Ives at the Bristol Baseball Park, at a union service. Here also the fact of strong convictions and ready speech on the part of the speakers resulted in very effective work being accomplished.

A third party was composed of Rev. Elvin J. Prescott, of Rockland, Mass., and Rev. George F. Pratt of Dorchester, Mass., who had Maine as their special field. They visited Freeport, Boothbay Harbor, Wiscasset, Gardiner, Brunswick and Richmond. Here large success resulted. The audiences were as high as 300 in number. Many people were influenced and in several instances the speakers were asked to return to hold further services.

The State of Vermont was visited by Rev. H. Elmer Gilchrist of New Orleans, La., and Rev. Edwin G. Brown, formerly of Presque Isle, Me. Conditions in this state were found to be somewhat unfavorable and after holding two successful meetings in Whitehall, N. Y., and two very unsuccessful ones in Fairhaven and Poultney, Vt., it was decided that this particular method was not adapted to that particular locality. It should be stated, however, that the difficulties encountered in Vermont were not greater than those which met and overcome in the other three states. In the other cases, however, methods were resorted to, to catch public attention and secure audiences, which were somewhat distasteful. The principal method which resulted in success did not impress itself favorably or forcibly upon the minds of Mr. Gilchrist and Mr. Brown. It is quite certain that had they overcome their natural diffidence results might have been similar to those attained on the other trips.

The methods adopted by the missioners were largely the same. At the beginning, plans were somewhat different but experience resulted in practical uniformity. It was found that attempts to hold the meetings away from the public street, however fine the site or surroundings, were invariably not successful. After discovering this fact, the curbstone was chosen as the most effective place. Instead of expecting the people to go to any special place apart, they went to the people on the highway.

The mere announcement of any kind of religious service was not in itself sufficient. So much has been said about religion that people are somewhat calloused against the touch of interest. They naturally assume, especially when they know nothing of the Unitarian name or principles, that the meeting is but one more of those held by various religious cranks. But when a man stands in the open street and frankly declares the truths he holds vital, and in so doing expresses the ideas of the many who hear him, success is assured. The only way to speak our word to the people is to go to them and without special invitation deliver the message.

This has proved none too easy a task. The man with a super-sense of dignity

would naturally be repelled by the thought of having to stand on a soap-box and expose himself to the curious gaze and possible ridicule of all in sight. Especially trying was it when no audience was in sight and when it could only be gathered by an announcement made in stentorian tones. By announcing the fact of the meeting to a man four blocks away, it was found that most of the people within a three-block radius were moved to join the circle.

After all, dignity is not the most essential attribute. Moreover, it is never impaired by real earnestness. There is a subtle good sense in the minds of a crowd that recognizes reality. The man who is full of enthusiasm for the message he has to deliver seldom thinks of appearances and those listening to him consider it even less. Several of the missioners spoke of the appreciative expressions by many at the sight of well educated and perfectly respectable clergymen caring enough for their message to use such methods in its declaration.

It was made very clear that even in the small villages there is a strong interest in liberal religion. We are voicing very largely the new opinions and convictions of the majority of men. At all of the meetings held, there were evidences of intense interest. The widespread distribution of literature during the day also accomplished much good. In many cases, an entire day was spent in putting a tract, with an announcement of the meeting, into every house in the village. While immediate results were not often evident, it is certain that the distribution must have accomplished a large good. It is impossible to calculate the limit of influence exerted by any one of the pamphlets thus distributed.

All of the eight campaigners recommend the continuance and extension of this work next summer. They unanimously advise the adoption of a new method, patterned largely upon the English van movement. It is believed that by the use of an automobile van an infinitely larger influence could be exerted. The speakers and literature could be transported from place to place with much more ease and less cost. Several meetings could be held during the same evening, and the van would afford a concrete basis for local advertisement. It would overcome very largely the obstacles encountered during this summer's campaign. It is the purpose of the Publicity Department of the Association to endeavor to secure, during this winter, funds to be used for the purchase and operation of such a van next year. The cost of the van itself should not exceed $1500 and an equal sum ought to pay the entire expenses for the summer. If the plans of the writer are carried out, an automobile van will start from 25 Beacon St., at 10:30 A. M. June 1st, 1910.

In this way it will be possible to not only widely declare our Unitarian message, but to stimulate the missionary interest and zeal of our own ministers and laymen. During the four months, at least 100 helpers could take part in the campaign, sharing the task and the privilege. The opportunity to speak the new convictions of the time and to make clear the new ideas which are taking shape in modern minds is one that brings its challenge and its command. This is surely one way whereby we can fulfill our obligations as those to whom is revealed the later truth of the living God.

C. W. C.

A Canadian Flag for the A. U. A.

THE UNITARIAN has commented more than once on the absence of the Canadian flag from the decorations of Tremont Temple, Boston, at the annual meetings of the American Unitarian Association, despite the fact that our fellowship is more than national and that a vigorous group of Canadian churches share our fellowship with us. We are glad to learn that the Association has recently received the gift of a beautiful Canadian flag from the first Canadian citizen to be represented upon its board of Directors, Mrs. John W. Loud of Montreal, and that this flag will always hold a conspicuous place in the Association's meetings hereafter.

The Unitarian Fellowship for Social Justice

This Fellowship was organized in May, 1908. Laymen, as well as ministers, are eligible to membership; and we welcome all, of either sex, who care to join in the work for social justice and do battle for industrial and economic liberty.

Morality, inspired by religious ideals, and the principles of American nationality constitute the foundation upon which social justice must be based and the war for industrial and economic liberty waged.

The Fellowship is not a disrupting body, necessarily; it seeks to perpetuate the spirit of that Unitarianism which has been so honorably maintained for the last century. This organization for justice and liberty is the logical outcome of the Unitarian Liberalism, begun by Channing, which fought and won splendid battles for religious and civil liberty. Unitarianism was the foe of orthodoxy and the stern antagonist of slavery; and, now, it ought to carry its vigor and its liberal spirit into the industrial and economic warfare of to-day. Unitarians are the spiritual descendents of the prophets of Liberalism; and the members of the Fellowship so prize this ancestry that they enter into this new work with all the ardor that characterized Channing and Parker and May and Starr King! Those prophets of the Eternal insisted upon freedom,—for themselves and all men! We can do no less if we desire to be true to their spirit and our own spiritual visions. Justice must prevail! Men must be industrially and economically free! This is our gospel. In such a warfare have we enlisted!

But our Unitarian Church is not a unit in this new struggle for liberty. It follows the law of all institutions:—one wing of the body is conservative, the other liberal. And this is a division which separates the whole human race. It is perfectly natural for some to conserve values already attained, while others seek new values; both are necessary to progress. Unfortunately, they do not always understand each other. But each is necessary to the other. For the free man who destroys the values of the past wrecks his own foundations upon which to seek new values; and the conservative man who sees no worth in any values but those of the past simply puts a stop to all progress and ruins that which he is so anxious to conserve. Of what avail to cherish religious and civil liberty unless it be to win with them industrial and economic liberty? And how can industrial and economic liberty be maintained except as defended by reverence and good government? Conservatism and Liberalism are not irreconcilable antagonists; they are complements!

"All the good the past hath had
Remains to make our own time glad!"
"New occasions teach new duties;
Time makes ancient good uncouth!"
"Not one jot or tittle from the Law shall pass
'til all shall be fulfilled!"
"The old order changeth, yielding place to new
Lest one good custom should corrupt the world!"

Such is the eternal order; sometimes men will understand it better! But, in this new issue,—as so often in the past,—men are inclined to take partizan ground; ultimately, it may array the conservative East against the liberal West, as in the Christological issue which divided our body a quarter of a century ago. But that controversy was thrashed out and brought to a legitimate and harmonious close at the great Saratoga Conference in the '90's. Seward said: "The possible division of this country is not Northern and Southern at all, but Eastern and Western." There are many indications that his words were prophetic. The Fellowship would, if possible, weld into harmony conservatives and liberals; but liberty must not be sacrificed or compromised!

Industrial inequality—slavery, if you choose,—rests, partly, upon the economic incompetency of the great mass of the people, and, for the rest, upon the oppressive exactions of the economically competent few. The ideal state would

be realized if *self-reliant and competent men entered freely into voluntary co-operation.* But, as a matter of fact, men are *compelled* into enforced industrial co-operation, in our time, just as, aforetime, they were *forced* into religious and political affiliations! This new reform, into which the Fellowship has so ardently entered, seeks to increase the efficiency of the incompetent many, while it would restrain the exactions of the efficient and competent few. It would unite the aristocratic and the democratic elements of society so that each should serve the other and bring to birth a new order:—"Aristodemocracy, the best for all!" "Men must be honest," proclaims Roosevelt. "Men must be productive," asserts J. J. Hill. "Men must become efficient", was the teaching of Harriman. "Men must be free", has been the cry of every prophet of the race! Honesty, productiveness, efficiency, and liberty are the animating ideals of all true Liberalism! Such ideals certainly are the inspiration of the Fellowship for Social Justice, "ever young for liberty"!

Reader:—Do you sympathize with our purposes? Join us, then, and let us go forth "redressing human wrongs" and trying to transmute what *is* into what *ought to be*! Together, (Hale's thought of golden promise!) may we make our Nation "God's Country",—a "government of the people, by the people, and for the people!"

"Come out, then, from the old thoughts and the old ways,
Before you harden to a crystal cold
Which the new life can shatter, but not mould!
Freedom for you still waits;
The serf of his own Past is not a man! ¶
To change and change is life, to move and never rest:—
Not what we are, but what we hope, is best!"

Brookline, Mass. A. W. L.

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APPEAL.

The Unitarian Fellowship For Social Justice is planning a vigorous campaign for this coming year. Some of the activities which will be definitely undertaken are as follows:

(*a*) The regular publication, on the first of each month, of a bulletin or leaflet, containing various items of interest and information on the social question. New books will be carefully noted and their contents briefly described; important contemporary utterances will be recorded; and so on. Each leaflet will deal with a single subject—thus the September issue contains a Declaration of Principles prepared for the Fellowship by Rev. W. W. Peck; the October issue will be a bulletin of recent books; etc.

(*b*) The continuation of the series of tracts begun last year with the publication of the "Bibliographies" Tract III, a detailed statement of the Fellowship's ideal of religion, prepared by Rev. C. W. Casson, will soon appear. Others will appear from time to time.

(*c*) The publication of a special series of tracts, consisting exclusively of epoch-making sermons and addresses by the great Unitarian prophets of the past on the general subject of the church and social reform. The first to appear will be a memorable sermon by Dr. Nathaniel Hall on "Righteousness and the Pulpit"; the second, the sermon preached by Theodore Parker at his installation at the Melodeon on "The True Idea of a Christian Church." Other tracts of equal interest and importance will follow.

(*d*) The holding of great public meetings, addressed by the ablest speakers available.

(*e*) The maintenance of lectureships by the brethren of the Fellowship, in churches, halls, parlors,—wherever an audience can be gathered.

Other plans of similar scope and aim are under discussion. If a work as extensive as this, however, is to be done, the financial resources of the Fellowship, which are now limited to the membership fees, must be greatly increased. Appeal is hereby made therefore to this end. Will not the many who have expressed interest in the work of the Fellowship, and have wished it success, now make that success assured by substantial contributions to its funds? Three hundred dollars is the minimum amount needed—five hundred dollars

can be effectively used. Unless this appeal is answered generously, much of the above work must of course be abandoned. Money should be sent to the Treasurer, Rev. William W. Peck, the Murdock Parsonage, Winchendon, Mass.

John Haynes Holmes,
William W. Peck,
for the Fellowship.

The Stebbins Memorial

On August 8th there was dedicated at the First Unitarian Church in San Francisco a very remarkable memorial painting,—the work of Mr. Bruce Porter, an artist of this city, who by it takes his place among the few mural painters of America. It is heroic in size, filling the large gothic arch back of the pulpit. It is admirably placed and lighted, the effect of the wide gold band and simulated frame being very harmonious and pleasing.

The three figures are noble and full of character and expression, though fittingly subdued and properly lacking in the sharpness of outline that characterize a painting, as distinguished from true mural decorative work. The effect is distinctly religiously impressive and uplifting. The group typifies the coming of "the true light", and it breathes of reverence and aspiration. It is full of meaning and the ascent of religious consciousness from its earliest dawn to the highest conception of to-day. The central figure—the Evangelist who bears witness to the light, stands with uplifted arm facing the glow that casts his shadow behind him. It is modern and manly, firm in the strength that comes from faith. It communicates this to the worshipper who faces it and reinforces the word of the preacher. It gives a lofty key. Nothing trifling, or smart, or heated could be said with such a background. It seems to breathe the spirit that animated the great preacher whom it commemorates and which so impressed the young boy who was challenged by it that he bore it in his heart till this really great painting became its expression.

The following report in the *Chronicle* gives more in detail the character of the work.

"The new mural painting by Bruce Porter in the First Unitarian Church, Geary and Franklin Streets, which was viewed by the congregation for the first time yesterday morning, was taken as the basis of Rev. Bradford Leavitt's sermon. The picture is executed on the wall back of the pulpit. It is done in subdued colors, with soft and carefully graded lights. It is allegorical in nature.

"Dr. Leavitt explained the history of the picture. 'The life, the love, which have gone into that picture are what give it its greatest value,' he said. 'One can't measure the work done by a church in figures.'

"He then paid a tribute to the work of the former pastor, Dr. Horatio Stebbins. His influence, said the speaker, spread out over the congregation, and from that has gone on and on, ever-increasing. This painting, by a boy who had grown up under his spiritual guidance, is but one of the many effects of that man's work, said Dr. Leavitt.

"There are four figures in the picture. The one in the foreground is the recumbent figure of a woman, sleeping. This represents the darkness of ignorance and superstition, unaware of the breaking dawn, typifying the message of God.

"The next figure is that of an aged man, the Law. He is seated and restful. There is dignity and quiet in his attitude. He is not entirely out of the shadow.

"Next to him is seated a younger person, representing the prophets. He is thoroughly awake and alert, and the light of the dawn tinges his brow.

"The center ground of the picture is occupied by an erect, walking figure, which has arisen into the full light of the coming day, and is stretching forth a hand, as if eager to grasp something which he sees beyond. This is an allegorical representation of the Evangelist.

"The setting is on a mountain cliff. The fore background is brought out in heavy green foliage, and back of that

the sky is developed in soft gold and purple tones.

"The picture, as a whole, typifies 'Revelation.'

" 'It is not by reason, or by stage upon stage of argument, that religious development has been caused,' said Dr Leavitt. 'It is not by things proved, but by things shown, that some of the great onward steps have been encouraged. It is not only for Jesus that we must be thankful for the development of religion. Zoroaster, Confucius, Buddha and those other great teachers of ancient times were essential features in the long line of religious growth which culminated in Jesus.' "—*The Pacific Unitarian.*

Jenkin Lloyd Jones. LL, D.

Among the various honorary degrees recently conferred by our colleges, none surely has been more worthily bestowed than the doctorate of laws received by Rev. Jenkin Lloyd Jones from the University of Wisconsin, his native State. The prodigious labors of Mr. Jones for education, good citizenship, and religion, his remarkable mentality and large vision, his self-dedication to the highest ideals of American life, justly place him in the front rank of the thinkers and workers who assure the future and deserve the gratitude of the nation. Indeed, his remarkable Institutional Church in Chicago, no less than his Summer School at Tower Hill, is itself a people's university, from which radiate influences for enlightenment and ethical purpose that inspire the community and confirm it in righteousness and good will.

Henceforth, then, it is to be Dr. Jones. But to his old-time friends and fellow-workers this will mean no diminution in the intimacy and affection which they cherish for one of the cheeriest, bravest, kindliest, and best of men and ministers. For them

"To know him is to love him,
To name him is to praise."

May he long live to bear and do credit to his new dignity, and justi y his friends' admiration and regard!—*Christian Register.*

Instruction in Religion in the State University of Iowa

Last September an interesting experiment in religious education was undertaken at the State University of Iowa. The pastors of Iowa City had requested that the demand for instruction in religion be met, offering their services, free of charge, as lecturers if suitable arrangements could be made. The request was favorably considered by the faculty of Liberal Arts, a committee of three was appointed to direct the work, and ministers were invited to submit courses, which after approval by the Committee, were offered as electives in Liberal Arts. During the year six semester courses were offered by the various pastors, each course requiring two lectures or class periods weekly. For these courses there were 74 enrollments, most of the students completing the work and receiving full University credit for it.

In the organization of this new phase of religious education, Rev. R. S. Loring of the Unitarian Church was a wise and tactful leader. In close touch with broad religious movements, a thorough student of religious phenomena, in full sympathy with youth, his counsel has been invaluable to the Committee. During the second semester Mr. Loring offered a course entitled, "The Modern Interpretation of Religion." For this a goodly group of students enrolled, and through scholarly lectures, carefully directed reading, and personal teaching a broad and wholesome view of modern religion was obtained.

Instruction in religion, so well begun last year will be continued. It is believed by those who are in touch with it that a powerful force has been put under way, and that religious education in state institutions is altogether possible and desirable. The churches are becoming interested, and are giving their moral support, while some are planning a measure of material support as well. In the University the work is well received and the Committee, assisted by those giving courses, is securing generous

library equipment for the use of students and lectures. F. C. Ensign.

The State University of Iowa, Iowa City.

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President Taft and the Beverly Church

THE summer is over and our distinguished guests, they who have honored the city with a few weeks residence, have returned to Washington, leaving Beverly much as they found it, a quiet, half rustic little town still, though it wears the proud title of "Summer Capitol". That the decision of President Taft and his family regarding a summer home was wisely made seems proven by his avowed intention to return another year. In fact, he has said that he hopes to make a permanent abiding and resting place here. Because of all this, I deem it possible that the Unitarian world may be interested in a slight resume, which I have called "President Taft and the BeverlyChurch".

Our first glimpse of the President's party was on the morning of Sunday, July 4th, when he with his family arrived by special train at the beautiful Montserrat station, which is but a minute's walk from our home. It was the Nation's birthday and though not a public holiday, we of the Old South felt that we celebrated it as never before, when we welcomed the Nation's Chief within our doors. Our Pastor had received in advance special intelligence that the President would attend the morning service; but the word did not reach the local papers, so that first Sunday was in some ways the best, since the quiet little church did not suffer from the congestion which has since enhanced and afflicted it. At first it seemed both immodest and irreligious to have the question asked, even at the church steps, "Is this the church where the President worships?", and then the request "Please give me a seat where I can see him." Once I heard the words "That's what I came for." But we have gradually become used to the eager faces and avowed errand that brings such hosts to our doors and we shall, in time, take it philosophically and sympathetically as well. The President attended the Old South on five different Sundays, on the first day hearing our Pastor, Mr. Bulkeley, whose vacation had not commenced.

The world knows how the tariff struggle detained and robbed the President of half his summer, and after July 4th, we did not see him again till August 7th. On the 8th, however, he heard the Rev. A. M. Lord, D. D. of Providence. Many of the congregation heard Mr. Lord for the first time. It was a lovely and impressive service, and the preacher with the true Unitarian spirit, seemed neither cast down nor set up by the unusual presence among us.

But our banner day was the 15th, when the Rev. Samuel A. Eliot, President of the Unitarian Association, graced our pulpit and spoke from a text which describes the scene where Delilah warns Samson, saying, "The Philistines are upon you, Samson." Dr. Eliot made the point and fixed us on it, that power is generated by danger, and as the danger is increased or magnified, so the defensive forces of a man or a nation are unconsciously enlarged to meet it. Therefore we may not tremble at the onslaughts of the times, but take all as a trial from God to prove, strengthen and aid the development of ourselves and God's plan for creation. It was hard to decide where the greatest interest centered that day, whether around the man in the pulpit or in the pew; but I dare imagine that mine was not the only throat that felt an ache, nor mine the only eyes that filled, as the strength and beauty of the service grew upon us, and I know the day must stand as an epoch in the minds of many who were so fortunate as to be present. There was sunshine overhead and in our hearts and it seemed to me that a wave of old time patriotism and true religious fervor swelled on the air as the voices of that great congregation rose and the organ spoke out like a living thing.

On August 22nd the President was detained at home, and there was a large and somewhat disappointed assemblage, but our Pastor was quite undaunted and all passed off well. On August 29th

Dr. Goldsmith of Salem held the close attention of all, and if I may be pardoned a personal impression, I think the President listened with more than the usual attention to the speaker's presentation of great questions of national and religious responsibility, as viewed somewhat from a Southern standpoint, for I believe that Dr. Goldsmith has not lost the Southern flavor and sympathy.

And lastly, there came a rainy Sunday on September 7th, when our Pastor, Mr. Bulkeley, preached again for the President, and a smaller congregation, much to the edification of all. The Minister, in the interim, had been most graciously received by Mr. Taft at his beautiful home on Burgess Point, and was, I believe, the first to hear of the decision regarding another summer here. Mr. Bulkeley's sermon was preached from the text "And they were first called Christians at Antioch." I wish I could give the whole of that discourse, but I can express most by saying it was a beautiful, reasonable, and perfect plea for Christ, for the Christian religion, pure and simple, shorn of the fetich of superstition and harmful encrustation of past ages, yet not deprived of vitality by the eliminations which an intellectual aristocracy has forced upon us these latter years. One could have heard a pin drop in the church, as the preacher went on to the development of his theme, and I doubt if a living soul of that large congregation, whether Orthodox, Baptist, Universalist, or another (and they were all there) went away unconvinced or unsatisfied. It was a triumph for the speaker and a challenge to those who claim or assert that the Unitarian Pulpit rests on a negation, or that its incumbent are conformed to any system of thought other than that which the best minds and hearts of the age may approve.

In all, it has been a great summer for the Beverly church, and we only wish that others might, in some way, receive an equal impetus. And though the summer is over, and great splashes of red appearing on the Essex Wood and over Ipswich way attest to the autumnal presence, I know there are floods of golden sunshine still in store, and "winter and rough weather" seems yet a to be things of the future.

Kate Restieaux.

Amongst Ministers

The University of Geneva, Switzerland has conferred upon Rev.Chas.W.Wendte the degree of doctor of theology. Other noted Americans were similarly honored, among them Rev. Henry Van-Dyke, Professor Wm. James and Dr. Foster of Dartmouth.

Rev. George Heber Rice has accepted the call of the Redlands church, which will leave a vacancy at Pomona. He will begin his new pastorate early in September.

Notes from the Field

Church of Our Father
Newburgh, N. Y.
Rev. Alfred J. Wilson has been called to the church of Our Father, and will be installed Tuesday, October 12. Mr. Wilson was formerly pastor of the Congregational Church in Walpole, N. H., and has but recently entered the Unitarian fellowship. He is a young man of attractive personality and much promise.

Unitarian Society
Rutherford, N. J.
Rev. Elizabeth Padgham has returned to her work this fall fully recovered from her recent illness and full of strength and zeal. A large congregation greeted her on her return, and the season opens with much encouragement and promise.

Church of the Messiah
Montreal, Can.
Rev. Frederick R. Griffin began his pastorate over this church the third Sunday in September, and was received with hearty welcome by his people. A pleasing feature of his first service was the presence of Rev. Mr. Barnes pastor *emeritus*, who shared in the service and introduced his young colleague with graceful and most cordial words of greeting.

First Parish
Walpole, Mass.
Rev. Chas. E. Aimar
Minister
The services at the ordination of Charles EmileAimar of Charleston, S. C., as a Unitarian minister and his installation as pastor of the Unitarian society of this town occurred on

Tuesday evening, August 17. The day and evening were rainy, and the storm doubtless kept many from attending, but there was a fair congregation, and the services were interesting and impressive. Rev. H. C. McDougall made the prayer. Responsive readings from the New Testament were led by Rev. A. J. Wilson, and Scripture readings by Rev. William S. Nichols of North Andover, a former pastor of the church. Dr. William W. Fenn, dean of the Harvard Divinity School, in which Mr. Aimar was educated for the ministry, preached an able and impressive sermon on "The Kind of Life that is Desirable." The prayer of ordination was offered by Rev. Clifton M. Gray of Charleston, S. C , in whose church Mr. Aimar was trained as a Unitarian, and Mr. Gray gave also the charge to the minister. Rev. Louis C. Cornish of Hingham extended the right hand of fellowship. Rev. H. Sumner Mitchell of Keene, N. H., gave the charge to the people. After the services a reception was held at the parish house, and was much enjoyed by all present.

Unity Church
Humboldt , Iowa
Rev. C. P. Wellman
Minister

During July the Sunday School was kept up with a fair attendance of scholars. The picnic was held Aug. 25, at Glenn Farm on invitation of Mr. and Mrs. W. B. West, and a very good time reported.

Ladies Circle has met regularly every two weeks at different homes in the parish.

At the Humboldt Chautauqua, Rev. T. P. Byrnes, one of our former ministers, now settled in Erie, Penn., gave two lectures and preached before the assembly on the second Sunday morning, with great satisfaction to all. He received a happy welcome from his former townsmen as well as parishioners.

The Trustees accepted an invitation to join in a Supplemental Chautauqua and Bible Institute, conducted in a large tent by C. H. Yatman of Philadelphia. The opening of our regular services are therefore postponed until Sept. 12.

New Books

The Beginning of the Gospel Story: A historico-critical inquiry into the sources and structure of the gospel according to Mark, with expository notes upon the text, for English readers, by Benjamin Wisner Bacon, D. D., LL.D. Buckingham Professor of New Testament Criticism and Exegeses in Yale University. New Haven, Conn. Yale University Press, 1909. 238 pp.

We have here a straight-forward, thoroughgoing working out of the principles of the higher criticism in relation to the earliest and, in some regards, the most significant of the gospel, by a scholar thoroughly trained for the undertaking and rarely endowed with the gifts of clear vision and impartial judgment; and the result is one of peculiar satisfaction from the scholar's point of view. One must admit that the text is a little difficult from the general reader's view-point. The excellently judicious and to us conclusive Introduction is technical in form and method, though to the trained biblical student sufficiently lucid and compelling. Dr. Bacon puts the date of the second gospel as 70-75 A. D. with Matthew to follow but very few years later. Its basic element is an "earlier and simpler narrative which, not from tradition merely, but from its intrinsic characteristics we may appropriately designate as Petrine." But the working out of the gospel has for its dominant motive a radical and even ultra Pauline tendency. At the close of the introduction comes a most succinct and illuminating summary of the "Resultant Story of Jesus" which seems to us extremely suggestive.

The text of the gospel itself is presented in painstaking analysis and commentary, each section being introduced by a most useful paraphase and a careful and strictly technical forenote of criticism, while footnotes of rich amplitude exhaust the resources of modern scholarship in the interpretation of the text. There is vigor of analysis and a splendid courage of candor in it all, and the result is preeminently self-respecting and adequate from the most advanced modern scholar's point of view, albeit the volume has the imprint of a noble institution of long-intrenched orthodoxy.

Modern Thought And The Crisis In Belief: by R. M. Wenley, Ph.D., LL. D. (Glas.), F. R. S. (Edin.), Litt. D. (Hobart). New York. Macmillan Co. 364 pp. $1.50 net.

In 1885 the Bishop of the Protestant Episcopal Church in Michigan established a fund for the maintenance of a lectureship at Ann Arbor University, known as the Baldwin

Lectureship, wherein "upon the nomination of the Bishop of Michigan, a learned clergyman or other communicant of the Protestant Episcopal church" shall deliver, "between the Feast of St. Michael and All Souls and the Feast of St. Thomas, in each year, not less than six nor more than eight lectures, for the Establishment and Defence of Christian Truth." This volume is made up of lectures given on this foundation in 1909, not by "a learned clergyman" but an "other communicant of the Protestant Episcopal church", by nomination of the Bishop. It affords interesting reading. Supernaturalism is made to give way before the advancement of science, Old Testament and New Testament alike are stript of all supernatural warrant and even historical accuracy, and an interesting array of the things we don't know about Jesus put in vivid contrast with the paucity of things we may surmise about him, with frank confession that we cannot be sure of a word that he said—or of a deed recorded of him. The value of religion is found to lie not at all in historical incidents but in inward individual experience: its standards being purely ideal, its authorities absolutely subjective and its verities to be felt after, from the inner life, rather than from the study of outward records or institutions. The central fact of religion is indeed a vivid consciousness of an effective unity of spirit, whose name is God, and whose reality is brought home to the soul of man most effectively through his comprehensive Ideal of what human life has in it of divine potentiality, whence the saving efficacy of the "Christ" idea: though the relation of this Christ to Jesus of Nazareth has practically no historic relevancy whatever.

Of course this is pure and bald Unitarianism with the least possible attempt to disguise the fact by mystical or traditional phraseology. Dr. Wenley's style is not simple. He is over-fond of ambitiously difficult words and some of his pages are tediously diffuse. But his thought is always intelligent and serious: and his general unfolding of his thesis logical and symmetrical. A singular fantasticalness characterizes the naming of his chapters: "Sheaves of the Threshing-Floor", "The Waters of Meribah", Breaches of the House", "Humiliation in the Midst", to give the first four of these, suggest a certain sensationalism of tone which fortunately does not appear in the text itself.

The Greek Gospel: An interpretation of the Coming Faith, by Edward P. Usher, A. M., LL. B. Published by the author. Grafton, Mass., 1909. 314 pp.

This is the writing of another Episcopalian layman, whose point of view is manifestly that of the average Unitarian of the modern school, and substantially the same as that of Dr. Wenley's. Mr. Usher is indeed an amateur in philosophy and theology, and some of his pages have a decidedly amateurish sound. But he has evidently read widely and thought vigorously, and he writes with a pleasant and forceful diction. He has virtually eliminated all supernatural elements from his theology accepting a thoroughly scientific and rational conception of the universe, and God's relation thereto, the nature of man and the method of revelation. His ideas regarding scripture and the personality of the historic Jesus would exactly accord with those held by most Unitarians, though perhaps some of his psychology would not pass muster at Harvard or Yale. Like Dr. Wenley, however, he centers the value of religion on a mystical conception of the Christ-ideal which has little relation to the Jesus of history and which involves very little of difference in theological values from what is an inevitable part of the mysticism of all spiritually minded rationalists of the Unitarian school of thought.

SEA MOODS

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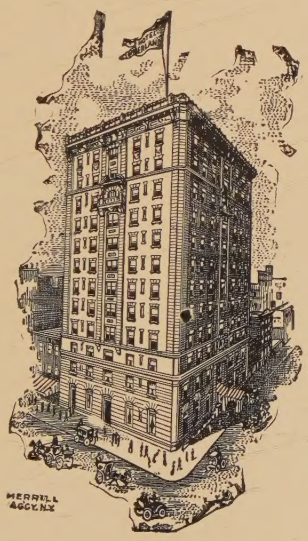

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